THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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MORNING.

"His compassions fail not: they are new every morning."
Lament. iii. 22, 23.

Oh timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new!*

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see:
Some softening gleam of love and prayer,
Shall dawn on every cross and care.

As for some dear familiar strain
Untired we ask, and ask again;
Ever, in its melodious store,
Finding a spell unheard before;

Such is the bliss of souls serene,
When they have sworn, and steadfast mean,
Counting the cost, in all to espy
Their God, in all themselves deny.

Oh, could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's dullest, dreariest walk!

We need not bid for cloister'd cell,
Our neighbor and our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask:
Room to deny ourselves; a road
To bring us, daily, nearer God.

Seek we no more; content with these,
Let present Rapture, Comfort, Ease,
As Heaven shall bid them, come and go:—
The secret this of rest below.

Only, O Lord, in thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray. KEBLE.

* Revelations xxi. 5.

NARRATIVE.

DIOTREPHES—AN INSTRUCTIVE HISTORY.

Diotrephes was the son of a pious and devoted country clergyman, and was destined by his father for his own profession. But the son early exhibited dispositions which would peculiarly require the renovating influence of the Spirit of God, to constitute him an able minister of the New Testament. He was proud, selfish, hasty, and stubborn; yet these faults were coupled at the same time with intellectual powers of no mean character. Like other clever children, his smartness cast a shade, in the eyes of his parents, over his bad qualities; and though they were not altogether blind to them, they yet wanted vigor to restrain them as they ought to have done. The parental roof indeed restrained *him* from running into excess of riot; and his youth and ignorance of the world prevented him from knowing how low human nature can descend. "Am I a dog that I should do such a thing?" would have been the spirit of his reply, had any prophet hazarded a prediction as to whither his fierce and ungoverned passions would lead him. Yet when at college, he did forget the kindness of a father's counsel, and the tenderness of a mother's prayers; and from one step he walked downward to another, until youthful lusts so obtained the mastery over him, and so warred against his soul, as to lead him into scenes, "of which it is a shame even to speak." His parents were not aware of it: yet though Diotrephes loved his father, he could not, or he would not give up *one* evil propensity to save his life. He loved him, yet he broke his heart; he loved him, yet he assisted to send him to an early grave. The roar and riot of dissipation left him little time for reflection: and when told that his father was dying, he could scarcely believe it. He determined, however, to obey a request more than once intimated, of going home to see him before he died. The day on which he went was uncommonly fine—all nature was dressed in her finest garb, and the spirits of Diotrephes light and buoyant. He pulled out a letter which had been carelessly thrust into a side pocket—it was from his mother; and as he glanced over it, wondering when he had received it, his eye fell upon the words, "Love not the world, neither the things of the world." He gave a sneering laugh: "Oh, my good mother," he inwardly thought, "you just talk nonsense, like all the rest of the religious, spiritually-minded folks. Not love the world! Why, what was the world made for? Can it be supposed that the Deity would dress it out in all that is pleasant to the eye, and gratifying to the sense, and then, when we cannot help loving it, command us to hate it!" Again, his eye fell on the words, "Ye are of your father the devil, and the lusts of your father ye will do." "I am sick of this stuff!" he exclaimed, folding up the letter.

"Sick of what?" inquired a fellow-passenger in the coach?

"Why," he replied, "of all this nonsense about the existence of a devil. Sure is it not ridiculous to suppose a host of invisible beings made by God himself, to tease and torment us? Why the word *devil* is just a personification of the principle of evil."

"Then the word *God* is just a personification of the principle of virtue," returned his companion, "for they are set in contrast—'if ye were of God, ye would hear my voice—but ye are of your father the devil.'"

Diotrephes, irritated at being so soon defeated, preserved a sulky silence during the remainder of the journey.

When he arrived at home, he found his father was dead, and that he had expired, murmuring a prayer for his profligate boy. The *cause* of his father's death burst upon him with an overwhelming force. He looked upon the countenance; and the half-opened glazed eye seemed gazing upon him more in sorrow than in anger. He kneeled down, and kissed the cold, colorless lips—and the tide of feeling began to flow from the recesses of his heart, where it had been driven by the shock; and the big warm tears came trickling down, and bedewed his father's face. "Speak to me, father dear, O speak to me—I am come now to see you—O speak to me, speak to me!" He glued his lips again to his father's, and again the tears came like a torrent from their fountains. "I will never vex you again, father, never, never—O just speak one word to me!" The sneer which infidelity and dissipation had made almost habitual to him, disappeared as he turned to his surviving parent and exclaimed, "Oh, mother, he's dead!" and the mother and son wept in each other's arms.

When the burst of anguish was subsided, his mother led him again to the side of the deceased, and in a firm and energetic voice, said, "I would not ask back the spirit from its holy habitation for all that the world can give. The wages of sin is death—but though that body is cold and stiff, and shall shortly moulder in the silent grave, I know that his Redeemer shall come again to clothe it with immortality: he is gone where God *himself*—yes, God himself, shall wipe all tears from off all faces—and I shall yet behold him in a body fashioned like his own glorious body.—But oh, my son! there is an awful silence preserved in Scripture about the bodies of the wicked!" Your father's body and spirit shall inherit the power of an endless life, and *this* manly youthful form may be sent to the lowest hell!"

A groan burst from Diotrephes. "Mother, mother—I vow before God, that I will never, never, act as I have done. I will give up immediately, and for ever, all my evil practices. I vow before heaven——"

"O, my son, do not vow in your own strength—repent and believe the Gospel."

"I believe it, mother—I see now why we are told not to love the world. Oh, I hate it, and I hate myself; and I would to God I had never been born!"

"O, my boy, do not curse, while you see before you the curse of an angry and a holy God upon his creatures!" Then raising her voice, she exclaimed—O death, where is thy sting? O grave, where——" the effort was too much—and again mother and son wept in each other's arms.

From that hour, a change passed upon the character and conduct of Diotrephes. His spirit had been shaken; and with a gloomy moroseness he gave up all his former practices, and applied himself with vigor to his studies. But his repentance was not the soul-humbling repentance of the Gospel. The heart of stone was riven, but it was not taken away; he gave up the world because he was disgusted, not because he was crucified unto it, and it unto him; he ran from an unrestrained indulgence in vice, to a denial of the innocent enjoyments of life: he forgot that there is not a desire in the nature of man which God has forbidden us to gratify—that it is just the depraved abuse of those things which in their use constitute our duty, which makes us sinners—that being framed to love God, we substitute *self*—he forgot all this, for he had been taught it—and so with much of that feeling which has plagued the world with hermits, and shut up in religious cells, men and women framed for society, he walked away from former companions and former doings, and set himself with zeal and determination to complete his education, and enter on his profession, in which he hoped to atone for his former crimes.

Diotrephes undertook the charge of an extensive parish, with all the ardor of a first love, doing first works, and determined to clear away the thorns and briers of his wilderness, and plant in their stead the flowers and fruits of paradise. In his congregation it might be said emphatically, that the rich and the poor met together; but disdaining to court favor or patronage, he assiduously set himself to visit the widow and the fatherless; to rebuke the old, instruct the young, and guide the souls committed to his care to the very gate of heaven. Among his parishioners, he found an old bed-ridden woman, who displayed an amazing knowledge of the Scriptures. She proved to Diotrephes a spiritual mine. Amid much folly and childishness—amid much religious trifling and absurdity—amid spiritualizing every passage, and finding Christ every where, and personal assurance and appropriation, and many things he could not comprehend, he found piety and deep spiritual perception, and he had tact to separate the metal from the ore. She set him right in much wherein he was wrong, and gave him a clear comprehension of the evangelical scheme of doctrine. Every text from which Diotrephes preached, was regularly brought under her review, in preference to learned commentators; and many an hour would he spend by her bed-side, listening with profound attention to the strange mixture of pious, profound, original, absurd, and wild remarks, poured forth by this shrewd but simple being, who had all the faults and excellences of an abstracted and original thinker.

In the disposition of Diotrephes, there was no small infusion of that spirit which would "rather reign in hell, than serve in heaven." It had been manifested from his earliest infancy, and was now brought—unbroken in its strength, though changed in its object—to the exercise of his ministry. He walked round his parish, not as the man who would become all things to all men, if by any possibility he could save some; but as he to whom all things and all men must bow. He rebuked vice, not with the mild dignity of him who bade the sinner "go and sin no more," but with the awful austerity of one who could wield the lightning of "the mount," and bid its thunders peal upon the ears of the guilty. True, it went abroad of him, that he was a young man who had given up all for Christ; and as he was seen daily lifting the latch and entering the cottage of the lowliest of his parishioners, it appeared as if he was going about continually doing good—and having renounced the world, the flesh, and the devil, had fixed his eye upon eternity, as the polar star of his earthly existence. To himself, the world appeared for ever laid beneath his feet; he cared not for its frowns, he sought not for its flatteries: it promised all things fair, but proved in all things false; its pleasures left too bitter a sting behind, for one who had devoted himself to the higher concerns of godliness, to bestow a single thought about them. This gave an ascetic tone to his exhortations, which along with the stern severity of his manner, inspired his parishioners with awe, as he walked before them in all the gloom of a hermit from the Egyptian Desert, or a Dominick from the recesses of the Inquisition. "Time is short," would he say, "the fashion of this world passeth away." He called upon his people to renounce every thing that would impede their progress to heaven—"Whatsoever ye do, do all to the glory of God:" yet he forgot how much of our own glory we are prone to seek in God's—and overlooked how very possible it is for pride to walk in evangelical garb, and play such follies before the eye of heaven as haply even to make angels weep. He fancied that he was pressing on to perfection, because he was waxing sterner in disposition—and imitating more and more closely the great Pattern of perfection, by retiring out of the world, and keeping no company, even when necessary, with publicans and sinners. The peace he enjoyed was not "the peace that passeth all understanding," but the peace of self-righteousness; the faith by which he walked was not "faith on the Son of God," but faith in a right-hand lie—while, if he used not the language, he displayed the conduct of the Pharisees of old—"Stand back, I am holier than you!" and in keeping his raiment undefiled, he literally *hated* the garment spotted by the flesh.

Yet all this, combined with his natural talents, gained him a high name. His sermons were invested with a dark sublimity, which brought crowds to hear the "Boanerges;" many months had not rolled on, before one carriage and then another, were seen drawing up at the church door; and footmen, dazzling in scarlet and lace, were busily employed, Sabbath after Sabbath, in bowing in ladies fair and young, as his regular hearers. Gradually a character was stamped, not only on the man, but upon the place; the old church was cleaned and painted and repaired—the seats were made easy and soft—and many of the poor who had at first boldly taken up positions under the very pulpit itself, slowly retired farther and farther back, until they were terrified and shamed out altogether. Diotrephes began to model his style, improve his enunciation, and attend to his action. At last, some young ladies of his flock, whose connexions possessed great interest in the church, ventured to remonstrate with him. "He was too stern and austere—he ought to recollect that rich people had souls to be saved as well as the poor, and required more spiritual attention, on account of their greater temptations. Moreover, he might win upon the gay and thoughtless by mixing in polite society, and by displaying those affabilities of manner, which, they were sure, were more congenial to him; for he rather gave an unfavorable impression of religion, by avoiding innocent enjoyments." Diotrephes was not very fond of receiving advice; but in this case the arguments had their weight. He saw more and more, the whole extent of his error; the artificial bulwarks which he had thrown around his character fell down one by one—he became *affable*—he became *polite*—and with all his fiery impetuosity, changed from the *gloomy* to the *cheerful* clergyman. He was called out to preach charity sermons, and gathered great collections—he spoke at public meetings, and formed one of the attractions—he was invited to breakfasts, and was the charm and grace, as well as the oracle of his society—he was placed on committees, and transacted nearly all the business, and excited universal admiration by the immense work which he performed. The dear delights, and bewitching flatteries of the religiously dissipated world, stole softly over his soul, and awakened passions which had merely been asleep. He had, indeed, less time to visit his poor parishioners, and his attentions to his "woman old," became few and far between. But then he could not really be expected to pay so much attention as formerly; his sphere of usefulness was increased—and besides he was looking out for one who could share with him the troubles and joys of life, and *that* required both time and caution. The change which had passed upon his character, became every day more clearly marked. The dark stern zeal with which he had set out, was rapidly oozing from his finger ends; like Samson, he was becoming shorn of his strength, yet wist not that it was departing from him. Still, however, he maintained a high reputation; for he was not only eloquent and graceful, but he had grown to be sportive and gay, and trifling and zealous. But, alas, he was not aware of the incongruity of a man telling his audience with all the airs of pedantry, that humility was the first of Christian graces; he forgot the possibility of a dumb ass being enabled to speak with man's voice, and rebuke the madness even of a prophet, while it neither could comprehend nor feel what it said.

One day he was dining out, among a number of his affectionate people, and where he was peculiarly permitted to act the *lion*. He talked with volubility, discussed every topic, and exhibited every argument in a new and clearer light. After the fire of conversation began to drop, and desultory subjects were merely producing a few occasional observations, music was introduced, and a young lady sang, and accompanied herself on the piano with feeling and effect. Diotrephes, though gifted with musical taste, and possessing a fine voice, had entirely confined himself to sacred music since his taking orders. He was now drawn out to make a few remarks on the science in general; and his vanity urged him on to display his knowledge. The young lady ventured to ask him to accompany her in a duet, but he hesitated, until overcome by the gentle violence of persuasion, he was induced to comply. Applause, not loud but sweet, followed—and with less reluctance, he sang again. After the ladies retired, the hilarity of the company began to border on the jovial; while the wine and the flattery reaching the head of Diotrephes, awoke within his soul those spirit-stirring influences which, in the days of his youthful folly, made him a favorite with the dissipated and the gay. Gradually, the jovility began to border on intemperance, and merry anecdotes, and laughters loud went round the table. At rather a late hour they parted; and Diotrephes went home, if not intoxicated, at least not in a condition to ask a blessing from above. Next morning he awoke to a painful and horrifying sensation of his state. He thought of his father—he thought of his ministry—and after breakfast, unable to bear his reflections, he walked out to visit his old woman. Her pride had been touched by his neglect; and poor as she was, she received him drily and haughtily. After some conversation, she solemnly warned him against being led astray by the flatteries of the world. "Wo unto you," she exclaimed with energy, "when all men speak well of you, for so did their fathers unto the false prophets." The passage struck deep into the soul of Diotrephes—"For so did their fathers unto the *false* prophets! Am I a *false* prophet, deceiving others and myself."

The more he revolved it, the deeper it sank. Like an arrow from God's quiver, it transfixed his spirit—and, though with streaming eyes, he uttered in truth for the first time the Publican's prayer, he could find no solace for his agony. The fire which burned in his veins at last mounted to his brain—and many days did not elapse, ere the grave closed upon the mortal remains of one whose sun had gone down before it had reached the noon of life. F.

(Dublin) Christian Examiner.

Beware, lest while the tree of knowledge grows, the tree of life be barren and blighted: beware, lest content with spiritual gifts, you undervalue the gift of the Spirit.—*S. Ford.*

MISSIONS.

Extracts from the Periodical Missionary Paper for November.

Extracts concluded from p. 138.

KENTUCKY.

From the Report of the Rev. Mr. Giddinge, residing at Russelville.

May 30th, 1831.—Since my last Report, on the 14th of February, I have for the most part, followed the same course of duties as before. In addition, however, I have visited more around the country, preaching occasionally in private houses, at a distance from the county seats. This I have found a useful means of extending the knowledge of our worship, and removing the prejudice based upon ignorance of our doctrine. I shall, therefore, continue to labor in this way from house to house, and visit as much as I am able. Already I have been urged to repeat and extend my visits, and hope, by the blessing of God, soon to see the effects visible in the life and conversation of many who have hitherto lived unconcerned for their future state.

I have baptized but *four* children, of one family; but am now in expectation of baptizing more in a short time. On this subject I have met with much opposition and difficulty. Persons who, in other respects, are altogether in favor of our Church, seem very much averse to infant baptism. They cannot see the advantage, they say, of baptizing those who cannot understand the use of the ceremony. [?] I have labored much, and in some instances with success, in removing these doubts. Much assistance has been obtained from Jerram's Conversations on Baptism. If this little book, or that part of it relating to baptism, were thrown into the form of a tract by our Society, I believe it would be more extensively useful in this country than almost any publication they could send out. I wish it were suggested to the Directors. It may appear rather long, but its use would be also very great.

I have hitherto found it impracticable to organize a Church, either at this place, or at Hopkinsville. At the latter place, however, I should have formed one, but for the severity of the day on which we were to meet, many persons being prevented from coming. Could I officiate constantly at this town, I should have a respectable congregation of constant hearers, and I believe many who now attend other worship, would then be among our steady worshippers.

I have been again and again disappointed in my calls for help. I do think we want *men* more than *money*. And could I get *men* to come on here,—men who would *labor* and *teach*, and show their *love to the Church, by practising the holy principles on which it is established*, my salary would with pleasure be given up for their support, and I would support myself by other means. But whoever comes, must look for his reward where the crown of rejoicing is placed—upon the heads of those who turn many to righteousness. In this world he will find labor, and toil, and fatigue. But he will never hunger, or thirst, or be naked. The *wants* of life will be supplied. The *luxuries* must be dispensed with. But if he will unite the business of teaching the young, to the duties of the ministry, he will find ample support, if he deserves it.

I stand in much need of tracts on our peculiarities. They would be very useful if I could give them to many who are ignorant of our service. But I do not know how to obtain them, as I find few disposed to assist me in the purchase at this time. If any friends in Philadelphia, should feel disposed to favor us in this way, any packages left with Charles Mysich, 473 Market-street, or 20 Sansom-street, Philadelphia, will be sent on safely.

MISSOURI.

From the Rev. Mr. Corson, residing at St. Louis.

May 20, 1831.—In consequence of ill health, I have, since my arrival, travelled but little. I have visited Manchester twice, and preached there as often. This village is twenty miles west of St. Louis. It contains about thirty houses. Most of the population are Virginians, and some of them are professedly Episcopalians.

I have visited Edwardsville, twenty miles north-east of this, in Illinois. I found only two Episcopal families. These and a few of their neighbors being collected together, I performed service and preached. I am told there is an English colony near Jacksonville, nearly all of whom are attached to our Church. And indeed I imagine Illinois is a much more promising field of labor than Missouri. But even this state is sufficiently interesting. To convince you of this, I need only relate the following incident. At Manchester, after divine service, a venerable old man came to me, and seemed delighted with the sight of an Episcopal clergyman. He said he had lived in these woods more than forty years, during which time he had not enjoyed the services of the Church, or seen a clergyman; that he should now commence life anew. I meet with many English and Irish who are not aware that there is a Church in this country at all similar to the Church of England.

August 20, 1831.—On the 4th of June, I held service at a settlement, ten miles west of St. Louis, on the river De Pere, and baptized several children. On the 5th, officiated at St. Louis. On the 16th, was appointed Rector of Christ Church, St. Louis, where I have officiated each Sunday successively since. And I am happy to say to you, that my feeble labors have been blessed with a visibly increased attention to the duties of the sanctuary—my audience having increased at least one-third since I took charge of the parish.

I cannot close this communication, without urging the claims of Jacksonville on the society. This is by far the most important location in the state of Illinois. It is the seat of a flourishing college. It contains six families of Episcopalians; and within six miles of it, are about thirty families of English emigrants, a majority of whom were originally members of the Church of England, and are now exceedingly anxious for the services of our Church. These, together with the Episcopalians at Jacksonville, have agreed (so one of their number recently informed me) to build a house of worship immediately, and to pay for clerical services from two to three hundred dollars per annum, provided your Committee will send them a missionary. I would simply remark, that what these could pay, together with the missionary salary, would be an ample support, in that neighborhood, for a small family. Jacksonville is undoubtedly every way an inviting field of labor. It is in a healthy and inimitably beautiful situation; and its society is of high order.

But this whole country, for 300 miles from St. Louis, is one vast field of missionary labor. What could be said of any portion of the civilized world, in the time of our blessed Lord's incarnation, may with equal emphasis be said of the "Upper Valley of the Mississippi;" "The field is white already for the harvest, but the laborers are few."

MISSISSIPPI.

From the Report of the Rev. Mr. Wheeler, residing at Port Gibson.

Nothing of special importance has transpired in reference to my sphere of labor since my last communication. I continue to perform divine service and preach in the two parishes composing my charge, devoting to each an equal portion of time and ministerial duties. The congregations are of a respectable size. I conduct a Bible class in both, meeting them alternately every week. Thus far I have been much engaged in pastoral visiting, circulating Episcopal tracts, and making acquaintance with the people. The population is not compact, but scattered over a considerable district. A prevalent ignorance of the Episcopal Church is to be removed. My humble labors, I hope, are, by the blessing of God, effecting some good for religion and the Church, by creating, in respect to the latter, an increasingly favorable impression among such as have hitherto been strangers to our services; and in respect to the former, by the ministrations of public worship and private exhortations. Of the different denominations of Christians, the Methodists, especially in the counties bordering on the Mississippi river, seem most numerous. The Presbyterians rank next in number. These two denominations are zealous for the propagation of their respective doctrines and usages. Of the Baptists I can say nothing from personal knowledge. They are found principally in the centre, or at the north-eastern part of the state. Episcopalians must be vigilant, or reap the fruits of lukewarmness. And yet no place now offers as a suitable opening for your Society's beneficence, unless perhaps to a single missionary. One intelligent and devoted man, supported one-half or two-thirds by the Society, could be well employed. He should be in a good degree an itinerant. Hind and Madison counties are becoming populous, and are healthy. These, with Warren county, might be his field.

From the Report of the Rev. Mr. Morgan, while residing at Woodville.

In reporting to the Parent Society my proceedings for the first three months which I have been in the field of labor, I would beg leave to say, that I was immediately received as your missionary, by the Church at Woodville, and commenced my preaching here on the first Sunday in January, and have had regular preaching ever since, here and in Pickneyville, alternately. I have preached once also at Fort Adams, and from the prospects I met with there, I intend to preach regularly in the vicinity, as often as once in five weeks.

In respect to my whole field of labor, and the prospects as to the future, I would beg to say, that they are very encouraging: still it is in all this country a day of small things, and it will require a regular uninterrupted year or two of labor, to bring out the resources which are to found, as I firmly trust, in the great Head of the Church, an enlightened and truly valuable portion of the Protestant Episcopal Church.

FLORIDA.

From the Report of the Rev. Mr. Hutchins, while residing at Pensacola.

April 30, 1831.—The services of your missionary, he has reason to hope, have not been bestowed in vain, and although very little spiritual fruit appears to his own eyes as the result of his labors, yet it is cheering to look with the eye of faith upon this subject to the divine promise—"Cast thy bread upon the waters, for thou shalt find it after many days." Outwardly, indeed, he beholds not a little fruit, and he cannot behold it without emotions of thankfulness to the Divine Head of the Church and heavenly Author of our faith, who has thus far blessed the means used, he trusts, in his faith and fear, and to promote his glory.

A church has been erected under the auspices of your society, and the members of the congregation and others charitably disposed, have contributed faithfully of their limited means toward the accomplishment of the work. It is a neat, substantial, commodious brick building, well adapted in its construction to the climate.

We are not a little gratified to find, if we may so speak, that this is the first Episcopal church edifice in Forida. It stands forth a monument of the zeal and self-denying exertions of a poor people, to provide themselves permanently with the ministrations of the Church of their forefathers, and with the blessing of the Gospel, to use Scripture language, and in a spiritual sense, "in a barren and dry land, where no water is."

It stands forth a monument of the pious liberality of the members of our Church in the north, who so generously aided your agent in his endeavors to obtain pecuniary assistance in the summer of last year. And last, but not least, it stands forth a monument of the judiciously directed aid, and extensive usefulness of the Domestic and Foreign Missionary Society, under whose kind and fostering care, this congregation has been built up in the faith of the Gospel, and this house of God been raised for the worship of Him who has said, "My name shall be there."

But while we derive matter of joy from this consummation of our wishes, we cannot be insensible to the consideration that the building is not yet paid for. To relieve ourselves from this embarrassment, is an object of earnest solicitude and no less strenuous endeavor; but endeavor will be ineffectual and solicitude in vain, unless we obtain some further assistance from our more able brethren abroad. We appeal to you once more, and we hope it is for the last time, to remember us in your charities. We would not, while imploring aid, dictate to you how much we expect—rather let us say, with gratitude for past favors, that we want more than we dare to expect. $1500 will relieve us from all embarrassments, and by putting us out of debt, enable us to support ourselves, and release you from your charitable but troublesome charge of us. Continue to remember us, we entreat you, both in your prayers and your alms.

Your missionary cannot conclude his report, without reminding the Executive Committee of his wish to resign his station immediately, and of his determination to do so, whenever a successor shall be appointed. He waits with anxious solicitude the result of your endeavors to supply his place; and he flatters himself that the improved condition of the mission will be an inviting consideration, in connexion with the more obvious and paramount claim of the spiritual wants of the place.

[The Rev. Mr. H. has since left Pensacola, and the station is vacant.]

THE ESSAYIST.

For the Churchman.

Glancing our eye over a late number of the New-York Observer, we were struck with the following quotation, from a sermon of the late Dr. Rice, of Virginia, published so far back as 1825.

"It is most obvious to the careful observer that they (our slaves) are withdrawing more and more from those ministrations, where they, can learn the true character of Christianity; and insist, with increasing pertinacity, on holding meetings in their own way, and having preachers of their own color. The profession of religion among them is becoming perceptibly less beneficial; so that in some neighborhoods, this very thing generates suspicion of the professor, rather than confidence in his integrity. The preachers among them, although extremely ignorant, (often unable to read a verse in the Bible, or a line in the Hymn-Book,) are frequently shrewd, cunning men. They see what influence misdirected religious feeling gives them over their brethren, and they take advantage of it;—many of them feel their importance, and assume the part of men of great consequence. This thing is growing in the southern country. And while efforts to afford these people salutary instruction have been repressed or abandoned, a spirit of fanaticism has been spreading, which threatens the most alarming consequences. Without pretending to be a prophet, I venture to predict that if ever that horrid event should take place which is anticipated, and greatly dreaded by many among us, some crisp-haired prophet, some pretender to inspiration, will be the ring-leader as well as the instigator of the plot. By feigning communication from heaven, he will rouse the fanaticism of his brethren, and they will be prepared for any work, however desolating and murderous. It is appalling, when such a mighty power as that afforded by the religious principle, is wielded in most cases by ignorant and fanatical men."

Now, if we at all understand the practical tendency of what have been distinctively, but we think, unhappily, termed High Church views, it is to secure the advantages and avert the evils contemplated in the above extract: and, indeed, there seldom occurs a better illustration of the benefits of our system, than the fact and prediction, joined with its late sanguinary accomplishment, therein contained. But with what consistency do such complaints come from such a source? By what right does a clergyman, who calls on the lay-members of his congregation to take the lead in the public services of religion, prohibit a slave from doing the same? "Oh, their gifts are different!" Aye, but who is to judge of their competency? And if an ignorant ranter can get fifty more, as ignorant as himself, to feel themselves excited by his vehemence, how are you to convince either him or his audience, that he is not equally justifiable, and, according to his abilities, equally doing God service, with the intelligent laic who leads the devotions of a congregation in prayer, and expounds the Scriptures to edification? In both cases the right is the same, and is in nowise affected by the difference of qualification. No man can quarrel with the ignorant and fanatical for exercising, in the way they deem best, what is conceded to them as a right; and he only effectually guards against the tremendous evils of ignorance and fanaticism, who restricts the *right* of exercising the ministerial functions to a divinely constituted ministry. We do not confound right with expediency. A. is an ignorant zealot, who has not been regularly ordained: all who are not more ignorant than himself, will allow that it is inexpedient for him to preach. B. is an intelligent layman, who can exercise his gifts to edification; all, too, will grant that he may plead, in behalf of his ministrations, a seeming and temporary expediency. But we say, that the only effectual way to repress the evils of the former, is to deny the right of both. This the Churchman does; and, in so doing, prevents, to a great extent, the weeds of ignorance, pride, and fanaticism, from growing in the soil of piety.

The ground taken by Episcopalians on this subject, may be advantageously compared with that assumed by other denominations. We say that the ministerial powers are, *jure divino*, inherent and inalienable: and we deny all participation of them, *de jure* and *de facto*, to the laity. This is our theory, our principle, the truth, as we believe, of God's word: and we point to the practical operation of this, as of other Christian principles, as an evidence of divine goodness and wisdom in giving it to the world. Other denominations admit the practical benefit, but deny the principle. They see that a regular ministry is a barrier against the inundations of ignorance and fanaticism; and on the ground of expediency, therefore, they restrict to a peculiar class the exercise of the ministerial functions. That is to say, they feel a want and defect, and contrive, of themselves, a remedy: they perceive the possibility of great good, and contrive, of themselves, the means to accomplish it. The Episcopalian, on the other hand, says, Jesus Christ has foreseen the want, and provided the remedy;—has foreseen the possibility of good, and prescribed the means of accomplishing it. Now, whether the Episcopalian, in his theory, be right or wrong, it is plain, we think, that his exhibition of the subject is the most reasonable in itself, the most worthy of Christianity, and the most in analogy with other parts of the Christian system.

It is the glory of our Church that she maintains and seeks to perpetuate a reverence for order. The reality and nature of her divine constitution is, theoretically, a question of theology; and must be discussed and decided on the polemical arena. Practically, however, it is a question of social order; and every individual may judge for himself, whether her system is not the most conducive to the interests of society. The great practical feature of that system is subordination;—a subordination based on principle and not convenience,—existing in virtue of divine command, and not of human suggestion. Bishops are the chief officers; Presbyters are subordinate to the Bishops, Deacons to the Presbyters, and the Laity to the whole; all mutually exercising authority and yielding deference, in spiritual things, on the ground not of expediency, but of right; and from motives, not of interest, but of duty. This subordination, involving *right*, or authority, as its conservative principle, is the grand characteristic of heaven: and to the violation of it may be traced the origin and all the subsequent developments of evil. It is the necessary distinction of every well-organized community; or rather, it is itself the organized state of a community. Its direct tendency is to check pride, the first and continued spring of evil; and thus to dry up the fountains, whence flow the streams of confusion and error. Subordination is not unfavorable to a virtuous and rational independence; but is for ever at war with its spurious counterfeits. Absolute independence cannot exist on this side of Deity: and any semblance of independence, in a created being, inconsistent with the spirit of subordination, is the offspring of vanity, pride, or depravity; under some shape or other. It is this spurious independence,—this exaltation of self, in opposition to collective wisdom, and in defiance of legitimate authority, that is the chief cause of error in religious opinion, and extravagance in religious conduct. And the Episcopal Church is eminently pure in faith, and discreet in practice, because she most effectually guards against this tendency of our fallen nature, by incorporating with her communion the pride-killing principle of subordination.

We would earnestly press this distinctive feature of our Church on the attention of an intelligent laity. Piety without order degenerates into fanaticism: order without piety becomes superstition. It is the union of piety and order that constitutes the true and original fabric of Christianity. It is the harmonious concert of the two principles in action that produces the greatest amount of good in society: it is the mingled waters of these fountains that form the majestic stream of Christian benevolence. With other denominations order is a human invention to be superinduced on Christianity: in our view, it is itself an integral part of Christianity. With us subordination is grounded on right; and experience attests its expediency: it is a duty, and happiness flows from the discharge of it. By other denominations the case is reversed: and the drivelling theory is adopted which has expediency for its ground work, and interest for its motive; which dethrones conscience from her tribunal, and converts right of duty into mere nonentities. With us, order flows from divine institution; and because divine, immutable in its nature, and pre-eminently uniform in its operations. With other denominations it is the offspring of human choice; and necessarily partakes, in its practical operations, of the caprice and fluctuations of human infirmity.

It cannot be denied that our Church is becoming known, gloriously known, by her results. In one section of the country, Christianity is oppressed with a philosophical incubus that suspends her energies in a shadowy dream of abstractions and refinements. In other quarters, parricides arise from her own bosom: her oil of gladness is converted into the gall of bitterness: her wholesome medicines into destructive poisons: her most efficient doctrines are turned, with suicidal rage against her own vitals; and her lovely fabric of social order is prostrated before the hurricane of wild fanaticism. In the midst of these desolations the Protestant Episcopal Church remains pre-eminently firm: untouched by the palsy of a vain philosophy, unscathed by the fury of intemperate zeal: the asylum of orthodoxy in the wastes of error, the ark of refuge on the sea of anarchy. Do not these results demand from every candid and philosophical observer an inquiry into her principles? If the sense of sinfulness, and the experimental conviction of the need of a Saviour lead the inquirer to the truth of Christ, why should not the perception of disorder, and the experimental conviction of the need of authority lead him to the Church of Christ? It is to the Church itself, and not to her liturgy, her articles, or any of her appendages that these results are to be ascribed. Her articles and her liturgy are, indeed, strong bulwarks against the encroachmenrs of error and fanaticism: yet are they, after all, but the partial and proximate causes of order; themselves the effects of a more remote and efficient cause. Destroy, if you will, her liturgy and her articles; but you cannot destroy herself. She will still remain, and, in virtue of her divine constitution, will erect new barriers as effectual as the former. The conservative principle lies deeper. It will be found in the system of order which Jesus Christ established in inseparable connexion with the truth which he revealed. It will be found in the authority which the Saviour delegated when he proclaimed,—*As my Father hath sent me, even so send I you:* thus *informing* with the principle of subordination, the very essence of his Church, and establishing it as the necessary law of its being.

***

For the Churchman.

FAITHFUL PREACHING.

In a late report of the debates of the English House of Lords, it appears that *Dr. Blomfield*, the zealous Bishop of London, having expressed his determination not to be moved by the charges of hypocrisy and cant with which he had been assailed from certain quarters,—the Lord Chancellor *Brougham* remarked, that he "believed the Right Rev. Prelate to be the last person in the world who was obnoxious to the charge of having spared the vices of the rich, and attacked the sins of the poor; for it did so happen, that the Right Rev. Prelate had exposed himself to the ill will of the upper classes, for preaching as he was bound to do, in season, or out of season—against their vices."

I make this quotation, not for the purpose of showing my respect for the opinions of Lord Brougham, (his Lordship's religious sentiments, notwithstanding the expectations which have been excited by his forthcoming book, are not, in my view, of the value of a straw;) but simply to give the testimony of a man, who, from the station which he occupied, may be deemed a tolerably credible witness, to two important facts; that the Bishop of a wealthy diocese, the labors of which have been imagined by many to be little more arduous than those of a sinecure, a Bishop who was elevated to his office through the influence of "the upper classes," has been resolute, determined, and faithful in the discharge of his duties; and that being thus resolute, determined, and faithful, he has exposed himself to the ill-will of these very men, to propitiate whose favor, would seem, in the eyes of the world, to be his duty no less than his interest.

When I first read the above extract, I must confess that I experienced a strong sensation of pleasure; I was pleased, indeed, to learn that so distinguished a prelate as Bishop Blomfield, the head of a diocese so populous and so important in every respect as that of London—in spite of all the pride of nobility, of all the temptations by which rank and property are liable to seduce from the path of duty, of all the opposition which a religious course, if it have the appearance of singularity, is likely to encounter from long-established habits—had been fearless enough to level his shaft against those vices, an attack upon which is always most bitterly resented, the "vices of the upper classes." But when in my private moments, a little reflection had brought again to my view the horrible corruption which pervades the Christian world, and all "*classes*" of Christ's visible kingdom, in connexion with the infallible promises of our omnipotent "Head," indicating that the preaching of the Gospel should be mainly the instrument of converting the nations, I could not but grievously lament that all His commissioned servants had not possessed, at least, the promptness and decision of the excellent Bishop of London, in proclaiming His saving truths. *The preaching of the Cross of* Christ *is the power of* God *unto salvation.* Since, therefore, so many professedly Christian congregations go on from year to year, without manifest spiritual improvement,—and not only so, but appear to exist as if they lived almost *without* God *in the world*,—the proposition is incontrovertible, that the Gospel is not preached faithfully.

Now, faithful preaching does *not* consist in declaring, in a general manner, the important truths of revelation. It is the well-known characteristic of some religious teachers, to draw from every text the several doctrines of human depravity, redemption by the blood of Christ, everlasting reward, and everlasting punishment. And their hearers sit very contentedly from Sunday to Sunday—till, after the lapse of a few years, they find themselves just as wise, and just as "sound in the faith," as when they were "taught the first principles of the doctrine of Christ."

Faithful preaching does *not* consist in measuring out, week after week, exactly two sermons, whether "good, bad, or indifferent;" and exactly of a certain length. The impression has been quite prevalent, that the minds of ordinary men cannot digest more than two sermons in the course of a week. But if on Good Friday, on Ascension-day, and on Christmas, when it falls on a week-day, (as occurs about six years in seven,) they can digest three discourses or lectures per week—it is difficult for me to conceive on what hypothesis it can be maintained, that for the remainder of the year they are able to digest but two. Experience abundantly shows, that if, when they hunger, they do not find pasture in the Church, they *will* find it elsewhere.

Faithful preaching does *not* consist in exalting the Liturgy at the *expense* of preaching.—No observation is more common, both in and out of the pulpit, than that Churchmen should attend religious services, not so much to hear the preacher, as to join in the prayers. And the consequence has been, that Churchmen have learned to undervalue preaching as a means of grace. Our Lord, they say, emphatically styles his house "a house of prayer," and not a house of preaching; not remembering, that when he used the expression, he was chastising the *Jews*, who had made *their* house of prayer, a den of thieves. The *Christian's* temple is equally designed for prayer and preaching; and what God hath joined together, let not man put asunder.

Faithful preaching is *not* to be tested by the popularity of the preacher. Our Lord, it is true, was "*heard gladly by the common people.*" But ministerial popularity, in the modern acceptation of that term, consists in being lauded by the "upper classes;"—and in reference to *them*, as they exist in all countries, let those who are accustomed to observation, decide whether they are not too ready to "*say to the seers, see not; and to the prophets, prophesy not unto us right things,—speak unto us smooth things, prophesy deceits.*"

What, then, *are* the characteristics which distinguish the faithful preacher?

The faithful preacher never generalizes. In other words, he is always so specific in the enforcement of some fundamental doctrine,—or in pressing home to the conscience some point of evangelical obedience, that he is perfectly sure that the arrow, instead of flying over the heads of his audience, has found a lodgment in at least one heart. Pursuing this course, he will, doubtless, be often accused of indulging in personal reflections. But if he attack the heresy or the vice, without attacking the man who maintains the one, or is guilty of the other, he will treat the charge with the contempt it deserves, while he cherishes the firm conviction, that none would prefer it but those who are conscious of meriting a chastisement. The spirit which is for ever finding fault with what is commonly called *close* preaching, is a dastardly spirit, and cannot be too severely reprobated. The opinions of the man who is actuated by it, should be allowed to have no influence in the concerns of a parish; and the clergyman who suffers himself to be cajoled, flattered, or alarmed, by the attentions or the threats of such a parishioner, has no claim whatever to the title of a faithful pastor.

The faithful preacher is "instant in season and out of season,"—"bringing out of his treasure things new" as well as "old," and "giving to all their portion of meat in due season." The exercises of the Lord's day, it will be denied by none, are his duties *in* season; and these he is careful not to devolve too often upon others. He regularly feeds the inmates of the fold "with knowledge and understanding" suited to their capacities. If they are tender, he gives them "the sincere milk of the word." If "by reason of use, they have their senses exercised to discern both good and evil," he exhorts them as voluntary agents, to "labor not for the meat that perisheth;"—and thus "refusing the evil and choosing the good," to grow "unto the perfect man—to the measure of the stature of the fulness of Christ." Should they complain that nourishment in sufficient quantities is not administered, it is not in his heart to deny them more. He rejoices that any should *pant* after the water-brooks of salvation. If, on the other hand, they should enter the complaint, that it is bestowed too freely, the apprehension is instantly excited in his bosom—either that it has not been judiciously prepared, or that there is something radically wrong in the recipient. He, therefore, adopts every legitimate expedient, not only to render it palatable, but to produce the most salutary results. To drop all metaphor,—the conscientious minister will appropriate to his hearers the fruits of his latest studies,—the resources of a mind in its highest state of discipline,*—and as a "thoroughly-furnished," "well-instructed scribe," will not hesitate, on *every* occasion that presents itself, to give them "line upon line—precept upon precept."

The faithful preacher will have the awakening truth habitually impressed upon his mind, that "it hath pleased God by the foolishness of preaching to save them that believe." As the word, under the elder dispensation, sometimes failed to "profit, not being mixed with *faith* in them that heard it;" so we may safely add, that under the new—the want of faith on the part of the "minister of the word," frequently neutralizes his otherwise commendable labors. Nay—the most finished, and apparently the most spiritual discourse, delivered with the happiest elocution, and rivetting the attention of the most refined audience, is entirely lost upon the heart, when, without a full persuasion of the verity of God's promises, the servant of the Lord, bearing his high commission, ventures authoritatively to publish them for the encouragement of others. But, "is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Is it not "the sword of the Spirit," "quick and powerful"? Why, then, are ye distrustful, "O ye of little faith?" Is it not your precious and dearly-bought privilege, no less than your solemn obligation, to "present every man perfect in Christ Jesus"? And shall not your "preaching and teaching," if it be the "work of faith," be "accompanied with the demonstration of the Spirit and of power"? "All things are possible to him that believeth." The zealous minister, therefore, will ever determine to *preach* in faith,—and thus, (since "faith cometh by hearing,") will necessarily inspire his hearers with the determination to *pray* in faith; and while in the fervent petitions of our spiritual Liturgy, they unitedly supplicate their divine Lord to "*increase* their faith," they will together experience the richest blessings, which in his infinite wisdom, he vouchsafes to his Church, the appointed channel of his mercies: for, "whatsoever we ask of him, believing, we shall receive."†

The faithful preacher, as he is "allowed of God to be put in trust with the Gospel, even so he speaks—not as *pleasing men*, but God, which trieth our hearts;" "neither at any time using flattering words,"—"nor of men seeking glory." Let it not be supposed, that at the present day, this observation is a useless one. It is undeniable, that many discourses savor too strongly of "smooth" and "flattering words,"—of a desire to be popular with the "classes," whose prerogative it is to mete out the "glory." But how contemptible in the eye of the devoted believer, and how odious in the sight of God, must be the men who can thus prostitute the noblest office under heaven to purposes so base! To repeat the often-quoted lines of the feeling and Christian poet,—

"He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of *lightness* in his speech. 'T is *pitiful*
To court a grin when you would woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart."

In short, the faithful preacher will "never be weary" in "declaring the whole counsel of God." "Knowing that he is set for the defence of the Gospel," it will be his *pleasure* to administer to the necessities of his people as frequently as God shall be pleased to give him the ability. And if the lukewarmness of the man who regards all innovation as "the accursed thing,"—or the timidity of the man who is more apprehensive of an "over-much righteousness," than of heresy or unbelief,—or the affected scrupulousness of the man who does not wish his "beloved pastor" to have even "the appearance" of ostentation—should suggest that "he had better not overdo the matter,"—he will respectfully admonish all to "study to be quiet," and earnestly beseech them all to "receive with meekness the ingrafted word, which is able to save their souls." The rich, with all boldness of speech, "he will charge not to be high-minded, nor to trust in uncertain riches." The poor he will affectionately exhort, "not to be overcharged with the cares of this life,"—to "take heed of covetousness,"—and to "cast all their care" upon God. Under his ministrations, the mourner will be comforted,—the feeble-minded strengthened,—the careless aroused,—the penitent encouraged,—the infidel and the heretic plainly warned of their danger;—spiritual wickedness in *high places* will be fearlessly exposed,—and refined voluptuousness as well as brutal licentiousness, declared in unmeasured terms, to be worthy, if "God be true," of "the damnation of hell."—"Jesus Christ, and him crucified," will be the subject and the end of all his sermons,—Jesus Christ in his example, his teaching, his cross, his death, his resurrection, and his ascension,—Jesus Christ our Prophet, Priest, and King—the Head of the Church—the source of ministerial authority—the Judge of the universe—"God over all, blessed for ever."

Such are the characteristics of the faithful preacher, as set forth in the living oracles of God. That it may please the Lord and Giver of life to illuminate all Bishops, Priests, and Deacons, with the knowledge and understanding of his word, and that both by their preaching and living, they may set it forth and show it accordingly, is the devout and constant prayer of one, who also prays with confidence in God's promises, (not presumptuous, he trusts,) that while he preaches to others, he himself may not be a cast-away.

A Missionary.

* See Bishop Stone's admirable Primary Charge.

† See "Thoughts on Prayer;" by James Douglas, Esq.—An invaluable essay.

THE CHURCHMAN.

SATURDAY, NOVEMBER 26, 1831.

Diocesan Missionary Society.—The Treasurer of the Missionary Society of this Diocese, to-day acknowledges in another column, the receipt of two contributions to the funds of the institution, which, though small, are not unattended by interesting circumstances—one being from a *new* auxiliary, lately formed, which was *originally organized merely as a Sunday School Society; but whose unexpected accumulation of interest and funds, induced its members to superadd its new character and objects;* the other the free-will offering of a class of Sunday scholars.

Journal of the Forty-sixth Convention of the P. E. Church in the State of New-York. This document, in the shape of a pamphlet of 88 pages, is *at last* out. The *minutes* of the Convention were in type the very day of its adjournment; but delays in the collection of the numerous other documents included in the Journal—delays, the Secretary must be allowed to plead in his own justification, wholly beyond his control, and, indeed, that of any other individual—retarded its progress through the office until this late period. The same cause prevented entire accuracy in the statistical notices already furnished for the Churchman. They were incomplete; several Parochial and Missionary Reports having been subsequently received. The following "Summary" given in p. 80 of the Journal, is complete:—

SUMMARY OF THE PAROCHIAL AND MISSIONARY REPORTS, &c.

Reports from 132 organized parishes, under the care of 99 officiating ministers, (58 Rectors, 5 Assistant Ministers, and 36 Missionaries.) Baptisms, (adults 483, infants 1737, not specified 439,) 2659. Communicants, (added in 71 parishes, 1341,) 8100. Confirmed, 1350. Ordained, 8 Deacons and 5 Priests. Marriages, 687. Burials, (690 of which in 2 parishes,) 1407. Sunday Schools reported in 78 parishes; 62 of which report 7925 scholars.

Full tabular "Abstracts" of the Parochial and Missionary Reports are given in the Journal.

We are requested to state that the insertion of *St. Paul's Church, Albany*, in the list of parishes delinquent in the matter of contribution, (*Journal*, p. 80) is an error. The contributions were paid in, although information of the fact did not reach the Secretary.

Hue and Cry against Presbyterians.—We mistake greatly if our readers will not agree with us, that it needs a keen vision and a distorted imagination, to discover anything deserving the above formidable title in our past columns. The Editor of the New-York Observer thinks he has done so: and, as the Presbyterian interpretation of *Matthew* v. 39, does not extend its principles to the conduct of 'religious papers,' the gentleman devotes a column to the subject of "High-Church-ism," by way of set-off. The occasion for his tirade was afforded by our article in No. 29, headed "Religious Bulletins." Any intelligent reader of that article, we did suppose, and do still think, would arrive at the conclusion, that we were dissatisfied—*not* with the endeavors of Presbyterians to advance the interests of that religious denomination, in the Canadas,—but *with the representations* which some among them had thought proper to make for that purpose. It seems that sundry Methodist periodicals have viewed the matter in the same light, and have spoken their mind on the subject freely and with plainness. The Editor of the Observer, being somewhat implicated in the censure thus expressed, waxes exceeding wroth, insomuch that he can neither read with profit, nor write with temper.—Certainly not the former, or how could he so grossly mistake our article, (we will not believe that he wilfully misrepresents it,) as to apply its censure where every line of *our* writing shows that it was *not* meant to fall?—And as certainly not the latter—or how would he talk of "*high church* Methodist papers"—and speak of our "pouring fresh torrents of abuse upon the Presbyterians," &c. &c.? The "Observer" brings forward not a single argument legitimately bearing on *our* article. One, however, *seems* to do so, and therefore deserves a word of remark.

Mr. Richmond's article, in our 33d number, relative to a supply of clergymen from England, was noticed with commendation in the "*Episcopal Watchman*," in an editorial article, concluding thus:—

"It is encouraging to find the sympathies of our brethren in Great Britain enlisted in our behalf; and we cannot but hope, that measures will be taken by our Missionary and Education Societies for gratifying the wishes of these pious and devoted young men, and of thus supplying a few of the *many spiritual wastes* of the West and South-west."

Having extracted this, the "Observer" triumphantly asks,—

"Will the Editor of the Churchman inform us what important difference there is between the crime of calling Upper Canada 'a great moral waste,' and that of saying that our Western and South-western States contain 'many spiritual wastes?'"

In the first place—If there *were* no difference, are *we* answerable for the sins of our brother of the "Watchman"?—But secondly, *did* the Editor of the "Observer" perceive no difference?—Do our readers perceive none—between calling a large district of country, "a great moral waste," and saying that it *contains* "many spiritual wastes"? There is even a difference in the nature of the desolations spoken of. By a "moral waste," we understand, a region in which Christian *holiness and graces* are in a great measure unknown: by "a spiritual waste," a region in which Christian *privileges* (their absence, of course, involving more or less of injurious effect on the moral condition,) are wanting.—But the main difference is between a sweeping denunciation of *a whole district*, and an assertion *limited to parts of the same.* To say that Canada is "a moral waste," is to estimate the labor of its Episcopal, Methodist, and Romish clergy, as nothing:—and surely it involves no slight degree of arrogant presumption! On the other hand, to say of the Valley of the Mississippi, that there are in it "many spiritual wastes," implies no more than that villages, and towns, and perhaps counties, may be found, in which the ministrations of the Gospel are wanting.—Is there no "important difference" between such an assertion and the other?

Thus much we have said, lest our readers, hearing perchance of the attack made by the "Observer," should deem it something serious, and construe silence on our part as indicative of conviction that we were in the wrong. We cannot enter into a complete exposure of the fallacies in the long article of the "Observer," without wasting, on the unprofitable subject, room which worthier matters claim. Once for all we declare, that if our editorial brethren feel disposed to be quarrelsome, they must look for other prize-fighters than the "Churchman." When error comes in our way, we will expose it and rebuke it, to the best of our ability, we care not at whose expense. If any wince under the process, and show the weakness of their cause by bitterness of reproach, they shall do so unheeded. We wish, and *strive* to make our paper a religious paper, in the strictest sense of the term: and unquestionably, "hatred, variance, emulations, wrath, and strife" are utterly inconsistent with that character. In the present state of the religious world, no faithful advocate of the truth can fulfil his office without frequent administration of censure—censure, be it ever remembered, of the error, not of the person, or body corporate, in whom it may be found. This unpleasant portion of our duty, in the fear of God, under a deep conviction of our responsibility to Him for the trust committed to us, we shall never hesitate to perform. But it shall not lead us into *strife.* Seasons for temperate discussion of moot points—calm defence of controverted doctrine or practice—even warm support of injured truth, may occur *often*: for angry retort and recrimination, *never*.

Free Church.—The consecration of the Mission Church of the Holy Evangelists, in Vandewater-street, to the service of Almighty God, took place, agreeably to appointment, on Saturday last. The same spirit of zealous and cordial interest which has marked all the incipient measures in relation to the enterprise—the City Mission—exhibited itself on the day of the Consecration. It was, indeed, a 'festive and joyous morning,' and the 'clear brightness' and glory of the material firmament, excited feelings in most grateful unison with those enkindled by a higher and purer brightness,—the trusted smile and favor of God shining to the eye of faith within. The old and young, the rich and the poor of this world, the humble and the honored, priests and people, seemed to know but one sentiment of thrilling, unmingled gratitude and joy.

It was indeed an occasion not to be forgotten. We dare not doubt that the devout tribute of praise and thankfulness from so many hearts, as it was inspired from above, ascended thither and was accepted!—that the Mission Church of the Holy Evangelists, the free gift and thank-offering of God's people, was owned of the King of kings, 'to place his name there,' and that He will vouchsafe to 'bless' those who have taken in hand this good work, 'with such success as shall tend most to His glory, and the furtherance of their happiness, both temporal and spiritual.' How fitly does the thanksgiving of the Church express the sentiments inspired in contemplating this dedication—"Blessed be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honor and worship; and grant that

all who shall enjoy the benefit of this pious work, may show forth their thankfulness by making a right use of it, to the glory of Thy blessed name, through JESUS CHRIST!"

The attendance at the church was not as large as we had expected; though very good. The seats in the chancel were filled by the clergy of this city, and Brooklyn; and the congregation consisted of Church people from all portions of our *city*: we observed gentlemen from almost every parish. The Rev. Dr. Wainwright, and the Rev. Mr. Breintnall officiated in the desk; and the Sermon was preached by the Bishop of this diocese.

A fountain of spiritual health had been unsealed;—its streams were to go forth for the healing of the nations;—their essential virtue infused by the 'law of the LORD;'—we insert the Scripture chosen as his text by the Bishop.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned: and in keeping of them there is great reward.—*Psalm* xix. 7–11.

The text presented "a succession of highly interesting and useful heads of reflection:"—but we prefer giving the language of the Rt. Rev. preacher:—

"Interesting and useful at all times, I trust that the idea of special adaptation, which has led to the choice of this portion of holy writ, as a part of the improvement of this joyous occasion, meets a favorable response in the minds of all who hear me. "*The law of the* LORD"—that comprehensive system of human duty, which would control the heart by right principles, holy affections, correct dispositions, and chastened and well-regulated passions, and tempers, and from the fountain thus purified, would give to the life that course which most ministers to the dignity and happiness of an intelligent being, and which, directed ever toward the great CENTRE of all perfection and felicity, diffuses around it the blessed influences of piety and virtue;—that law of the LORD is the only source, and the only security, of our individual, social, and civil welfare. Efforts to diffuse the knowledge, and interest men in the practice of it, leave far behind all measures of a merely philosophical or political nature, in the prospect of success in the true amelioration of the human state. On a highly important and peculiarly promising department of those efforts, we are this day entering. With my whole heart I bid joy to the Rev. brethren, and the respected lay-members of our Communion, with whom it has been my happiness to be associated in the concerns of the infant institution, which now brings, as its first fruits, this holy house for an offering of gratitude to Him, in whose service they have enlisted, and in whose name setting up their banners, they have resolved to go on, consecrating their best efforts to the help of the LORD, against the mighty forces which the world, the flesh, and the devil, infidelity, heresy, and irreligion, are arraying around us, to oppose the triumphs of His grace. The New-York Protestant Episcopal City-Mission Society, numbers not yet two months within the period of its existence; and see, Christian friends, what it has done. Suspect it not of rashness, or want of wise forethought and calculation, in embarking in so great an enterprise as that which is this day consummated. It had the counsels of the prudent, the forethought of the cautious, and the decided approbation, and warm encouragement of—I speak it not in a bad sense—the worldly wise. Thus tempered and sanctioned, the most ardent zeal in the cause which piety could raise, and the strongest disposition for godly enterprise, which devotion could excite, might safely be indulged; and the warm greetings which we daily receive, on this our undertaking, from fellow-members of our Communion, and from Christian friends of every name, and the favorable eye which is cast upon it by the whole community, are additional, strong, and grateful assurances that we have done right, and have not miscalculated the public sentiment and feeling on the subject. For these things our hearts are raised in gratitude to GOD, who hath hitherto helped us; and over the holy altar which we have now set up, and in humble reliance on His direction, aid, and blessing, we will pledge ourselves to each other, and to Him, to go on and not be weary, in the good work for which a great door and effectual is constantly opening wider and still wider before us.

"With hearts thus impressed, my beloved fellow-members of this Society, let us now join our Christian friends, whom we rejoice to welcome to our holy house, in drawing from the text reflections on the excellences, the benefits, and the obligations of that law of the LORD, whose precepts and sanctions will, we trust, for ages, go forth from this place, to do their blessed work in promoting the temporal, spiritual, and eternal welfare of our race."

At the close of the sermon, the following remarks were introduced:—

"Such, my brethren, in its full and varied influence, is that law of the LORD, to diffuse the knowledge and practice of which this holy temple has now been solemnly set apart. Conformably to ancient and godly usage, it becomes also a monument to the memory of the inspired men, who, as "*the Holy Evangelists*," GOD's honored agents for giving to the world the record of His Son, have, with the other penmen of the New Testament, unfolded that law in all its comprehensive fulness, and all its celestial purity. Thus full, and thus pure, as *the law of faith*, of that living faith of the Gospel, whence only true piety and morality can flow; the law of the LORD is here to be explained, its motives urged, its sanctions unfolded, and all the strong inducements to compliance with it, which heaven and hell can furnish, brought forward, for the benefit of all sorts and conditions of men. The doors of the Mission Church are thrown widely open;—all that will come may come. No money and no price will be demanded of them. Free-will offerings, indeed, they will have constant opportunities of making—but no privileges will be suspended upon them. And by the pious operations of this Society, in its various departments, and especially by the services reasonably to be expected from the known fidelity, devotion, and disinterestedness of the appointed missionary, efforts will not cease to be made to search out proper objects of this heavenly charity, and even, in the constraining love of CHRIST, to compel them to come in and be benefited by its blessed influences.

"But, brethren of the congregation, what has now been done in this best of causes, looks to the friends of religion and virtue, of CHRIST and his Church, of social order and civil welfare, and of the temporal, spiritual, and eternal good of man, for substantial evidence that it is approved, and substantial encouragement for the increase and still wider diffusion of its benefits. The course of duty, in what we have done, appeared clearly before us. We heard and saw, that the judicious, the pious, the philanthropic, were with us. Raising the eye of faith, we humbly hoped that our GOD and Saviour smiled upon the enterprise, and that the Divine Sanctifier waited to bless it with the abundance of his grace. Could we then, hesitate for one moment, in believing, in knowing, that our hands would be strengthened by our fellow-Christians, and those means of making good our engagements, and still extending our usefulness, for which we depend on the liberality of the community, be freely afforded? Brethren, give now your answer, in the fear of GOD."

The collection was very respectable, both on the day of consecration, and on Sunday. The acknowledgments of the Treasurer of the Society, in to-day's paper, shows that the former amounted to $165 13, and the latter to $39 05.

A choir, made up from those of several of our city churches, with an organ erected in the church for present use, without charge, by Mr. Erben, the well-known organ builder of this city, contributed to the interest and animation of the services.

The three services on Sunday were *very* well attended; the responses general and animated;—and the day—as good judges have expressed themselves in our hearing—exhibited a most encouraging commencement.

We are enabled by the kindness of a friend, to present our readers with the following extract from a letter of Dr. Jarvis, dated Bologna, Aug. 5, 1831. It cannot fail to be read with interest. We rejoice at the prospect of a dissemination of correct information concerning the state and history of our Church, in continental Europe:—the more so, as we are aware of the gross ignorance there generally prevalent on those subjects. We have seen, both in the "Evangelische Kirchen-Zeitung," an orthodox Lutheran paper published in Prussia, and in the "Religious und Kirchen-Freund," a Romish periodical of Bavaria, statements relative to the American Protestant denominations so widely at variance from the truth as to be absolutely ridiculous. Nor is this so much to be wondered at, when even the "Friendly Visiter" an *English* periodical for October, 1831, contains a long article concerning "Bishop Chase," of which scarcely one paragraph is true, and the larger proportion is romantic fiction, displaying the most palpable ignorance of the civil, literary, and religious state of this country.

"DEAR SIR,—A short time before I left Rome, I had the pleasure of receiving your kind letter, and the pamphlets, journals, &c., which you had the goodness to send me, through Mr. ———. I need not tell you, that they excited in my mind the deepest interest, and a corresponding sense of my obligation to you. Those in particular, which related to the melancholy event of Bishop Hobart's death, were read with the greatest avidity, not only by me, but by many others; and at parting, I gave them all to Chevalier Bunsen, the Prussian Minister at the Court of Rome, who had known the Bishop while he was there, and had conceived for him personally, as well as for the Church, of which he was so bright an ornament, the most heart-felt respect and esteem. Mr. Rudd's narrative, which I read to him and Madame Bunsen, as soon as I received it, affected us all to tears. How could it do otherwise? for its artless pathos was the genuine language of the heart. I may say the same of Dr. Onderdonk's Sermon, which pleased me more than all the rest, and for the very same reason. I rejoice greatly that he is the successor of Bishop Hobart. The choice could not have fallen upon a better. I trust that the effects produced by the packet you sent, will be more important than you may have anticipated. The Chevalier Bunsen enjoys to a very high degree the favor of his Sovereign, who has in particular, great confidence in his judgment on ecclesiastical matters. He is deeply read in ecclesiastical antiquities, especially on all matters connected with the history of Liturgies. That which is used in the Royal Chapel in Rome, was drawn up by him, and printed at the King's expense, who reserved 50 copies for himself. I have frequently been present at this service, and can bear testimony to its truly primitive character. Bishop Hobart first made him acquainted with our service, and some coincidences in the alterations from the English, with his own, particularly the introduction of the sentence—"The LORD is in his Holy Temple," &c., were very pleasing to him. He has begun an examination of our Church polity: and it was with the view of putting him in possession of the necessary documents, that I requested Mr. ——— to obtain for me the journals, and Bishop White's History. He has conversed frequently about these, with such of the nobility and gentry of England as have visited Rome; but what will do more good than all the rest, he intends to draw up an account of our Church, to be published in the German periodicals. I wish I had more time to dwell on this theme, which, I am sure, must be as gratifying to you as it was to me: but the hour for the mail to close is nearly come, and this is the last day to send letters to Leghorn in time for the Perseverance."

THE FORM OF PRAYER AND THANKSGIVING, (for Dec. 8th) appointed for use in the Churches of this Diocese, (the same as that used last year,) may be had by the clergy on application at the Press;—where copies are also for sale, at a moderate price, for distribution in congregations.

LITERARY.

"THE FRIEND."—This work contains a series of essays, which were originally published in England, about the year 1809, with the view of counteracting the baneful effects which were anticipated from the introduction of false principles in religion, politics, and philosophy. Many thinking persons had begun to feel serious alarm on this score, after the violent outbreaking of the French revolution,—and the learned, the witty, the eloquent, and the pious, combined their exertions to stop the dangerous torrent, and to purify and give a right direction to the current of public opinion.

One of the best known works which were thus produced, was the Anti-Jacobin. What this publication endeavored to accomplish in a popular manner, Coleridge undertook to effect in a more serious and abstract style of composition. His essays are, indeed, some of them, far above the comprehension of ordinary minds. He takes an elevated tone of reasoning and sentiment, and those who would fully comprehend his meaning, must reach upward with the fullest exertion of their intellectual powers. This obscurity, arising, not from involution or indistinctness of composition, but from his always descending into the very depths of first principles—has caused Coleridge to be esteemed by many a mystical writer, a disciple of the school of abstract German metaphysics. That this error of mystical and visionary writing is sometimes to be attributed to him, cannot be denied. But the fault is far more frequently want of attention, or the power of attention on the part of the reader. Though not requiring this invaluable faculty, (which every one who desires to profit by what he reads should most assiduously cultivate,) to as great an extent as the work entitled "Aids to Reflection," &c.; yet he who would read "The Friend" to profit, must sit down to the task in a far different state of feeling from that in which one may take up the current literature of the day. The "Friend" is a series of essays, "to aid in the formation of fixed principles, in politics, morals, and religion." To be sure, there are literary amusements interspersed—"landing places," as the author styles them—where one may rest for a while, after ascending one steep and rugged flight of stairs, and look out as from a pleasant window upon a fair prospect below, and gather fresh breath and strength before addressing himself again to his upward task. But with every assistance, the Friend, to many readers, will be found a hard book to read. To those, however, who love to exercise their minds, and who are accustomed to the noble employment of investigating first principles, it will be found a highly interesting and improving work. We leave it with this single commendation, to those who may esteem it commendation—(would there were more such than we apprehend there are amongst us!)—intending to call further attention to it on some future occasion.

FRENCH PRAYER BOOK.—Messrs. T. & J. Swords, of New-York, have just published a new and beautiful edition of the Book of Common Prayer in the French language, revised and corrected by the Rev. Antoine Verren, A. M., Rector of the French Church, du St. Esprit, N. Y., and Professor of French Literature, in Columbia College.—*Episcopal Watchman.*

DIED.

IN this city, on the 18th inst., MARY M. wife of Mr. John L. G. Knox, and daughter of Stephen Warren, Esq. of Troy, aged 21 years. Her remains were brought home and committed to the tomb on the following Sunday, with the usual solemn funeral rites of the Episcopal Church, of which she was a member. The services were performed by the Rector of St. Paul's, and an impressive and appropriate discourse was pronounced over the body by the Rev. Mr. Hawks, of N. Y., who had attended her in her last illness.

In the death of this amiable young lady, the society of Troy has been suddenly deprived of one of its ornaments; and an unusual degree of sympathy was called forth by the circumstances under which the mournful event took place. She had left us but a short time before in the enjoyment of her usual health, and was preparing to return, when she was attacked by the malady which soon terminated her mortal existence.

Believing from the first, that the time of her departure was at hand, she contemplated death with the serenity which a strong faith in her Redeemer alone could inspire, and fell asleep in the sure and certain hope that he would "receive her into the sacred rest of everlasting peace." Long and affectionately will her memory be cherished by the wide circle of friends in which she moved, and which she enlivened by her unaffected cheerfulness, and gladdened by the kindness of her heart. To her most intimate friends only, was known the deeply-cherished, unostentatious piety, which shed a peaceful radiance over her latter hours. Could youth, and engaging manners, and Christian worth, have prolonged the date of her earthly existence, she had still lived to be the delight of those she loved.—[*Communicated.*]

At the village of Rensselaerville, Albany county, on the 17th inst., Mrs. Rheuamy Peck, consort of Mr. Ichabod Peck, in the 55th year of her age. Her untiring efforts in administering to the wants of her children, both temporal and religious,—the great readiness with which she answered the calls of charity,—and the cheerful and prompt services at all times bestowed upon the sick and distressed, rendered her exceedingly dear to her family, and invaluable in the neighborhood; while the discharge of her duties and obligations as a Christian and a member of the Church were no less conspicuous. She became a member of the Episcopal Church in this place, a number of years since; and her attachments to its doctrines, and ordinances, and forms of worship, (notwithstanding the limited number of its members, its discouraging prospects, in this parish,) were zealous, devoted, and unwavering.—[*Communicated.*]

INTELLIGENCE.

DOMESTIC.

CLERICAL CHANGES.—The Rev. John Grigg, from Maryland, has become the Rector of Trinity Church, Athens, Greene county.

The Rev. Origen P. Holcomb, from Connecticut, has become the missionary at Windham, Greene county.

The Rev. Benjamin C. Cutler, of Virginia, has accepted the appointment of missionary, in the employ of the New-York Protestant Episcopal City-Mission Society, and will, as such, be the stated officiating minister of the Mission Church of the Holy Evangelists.

Theological Seminary of Virginia.—There are at present twenty-six students in this Institution. The building which has been erected is entirely insufficient for the accommodation of this number, but they have been provided for by renting a house in the vicinity.—*Epis. Rec.*

COLLEGE RECORD—*Kenyon College.*—Notice is hereby given, that at a meeting of the Prudential Committee of Kenyon College, held at Columbus on the 7th of November, the Rev. M. T. C. Wing was duly elected Treasurer of that Institution, to whom all debts are to be paid and remittances sent.

By authority of the Committee,
WM. PRESTON, *Secretary.*

SUMMARY.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

A *King's Letter* has been granted to the Society for the Propagation of the Gospel in Foreign Parts, by which it is expected that the treasury of that excellent Society, which has, of late, been scarcely equal to the large demands which have been made upon it, will be considerably recruited. We copy an address which that Society, some time since, annexed to the annual report of its proceedings, and in another part of our paper will be seen a letter from the Archdeacon, in which he suggests to the Clergy of this Island who are in the service of that Society, the expediency of their explaining its objects from their several pulpits.

Address in behalf of the Society.

The duty of endeavoring to spread the light of that Gospel, under which it is our highest happiness to live, among those who are strangers to it, must be acknowledged by all who have any reverence for the commands of their Lord and Saviour. *Go ye into all the world, and preach the Gospel to every creature*, was his last solemn injunction to his apostles. And it is painful to reflect how imperfectly, from the supineness of Christians, that divine command has as yet been obeyed.

From such inexcusable indifference to the spiritual welfare and eternal salvation of their fellow-creatures, it is high time that Christians should awake. And, blessed be GOD, there are many who have long been laboring to wipe away so foul a reproach upon the Christian name.

It was under a strong sense of this obligation, and for this noble and truly benevolent purpose, that the Society for the Propagation of the Gospel was originally instituted; and it is with the same views, and for the same end, that it now earnestly calls for the support of all the friends of religion—all indeed who name the name of CHRIST—especially those who worship him in the communion of the Church of England. Acting in strict accordance with the principles, and under the regular and chartered superintendence of the heads of that Church, the Society has for its object nothing less than the universal diffusion of Christianity in its purest form, and in its most perfect conformity with *the faith which was once delivered unto the saints.*

What this Society has been long, and is still doing, for the furtherance of this great work, the following statement will in some degree show. If a more than due measure of its means and exertions should appear to have been expended upon our North American Colonies, let it be remembered that this was the primary object for which the Society was incorporated; that a great number of the nominal Christians in those remote settlements are in fact almost as much strangers to the principles, and practice, and power of the Gospel, as their heathen neighbors; and that by nothing are those neighbors so likely to be converted to the Christian faith, as by the blessed fruits of it, which they have thus constant opportunities of witnessing.

The Society's general designs, it will be seen, are far from being confined to one portion of the globe—they embrace every part of it to which British power and British benevolence have access: and nothing but the want of adequate means stands in the way of their more extended accomplishment and more beneficial effects. Unwilling to reject the pressing applications which have been made for its assistance, the Society has enlarged its bounty to the impoverishment of its funds, and the material diminution of its capital. But the increased exertions of its friends, and the inexhaustible liberality of the public, when the claims of the Society shall have become as extensively known as they deserve, are resources which are looked to with the most sanguine confidence.

Let not, then, this appeal to a Christian nation be made in vain. Let not those who partake of the bread of life in abundance, withhold that charitable aid, which is absolutely necessary for the communication of the same spiritual food to the multitudes who are perishing with hunger. *Freely they have received, freely* let them *give.* They pray constantly that the kingdom of GOD may come—let them prove the sincerity of their prayers by contributing, according to their several abilities, to the maintenance of those Missionaries, the business of whose lives it is to extend that kingdom upon earth. Let the members of the Church of England in particular come forward to the support by all the means in their power, a Society which is engaged in disseminating the Gospel, according to their firm persuasion, *as the truth is in* JESUS. Let it not be said that the members of other Communions are zealous and active, while they are lukewarm and supine. Let them remember, that they cannot better express their thankfulness to GOD for the spiritual blessings with which he has blessed them in CHRIST, than by endeavoring to impart to others that *form of sound words*, and those means of saving grace, the possession of which is their own glorious and inestimable privilege.

Circular

From the venerable Archdeacon WIX *to the Missionaries in the service of the Society for the Propagation of the Gospel, stationed within the Archdeaconry of Newfoundland.*

REV. AND DEAR SIR,—You will have great pleasure in learning that his Majesty has been graciously pleased to address a Royal Letter to the Archbishops of Canterbury and York, requiring them to take the necessary steps for obtaining parochial collections throughout England, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts.

I am of opinion, in which I feel assured that you will concur with me, that the setting forth at this time from every Protestant Episcopal pulpit in this Island, the claims of this Society upon the aid of the members of the Church, cannot but be useful.

Even should the statement of its objects from our pulpits not be the means of drawing much into this excellent Society's treasury, it must make our people better acquainted with her claims upon their regard and gratitude for services which she has uninterruptedly rendered to this island for upwards of a century: and it may excite Christians to remember her in their prayers, that she may continue to diffuse the blessings of pure religion among the heathen and destitute possessions of our mother country, till the knowledge of the way of salvation shall extend to the remotest connexions of Great Britain, and she may be agreeably forced to seek beyond the bounds of the British empire for the objects of her noble charities.

I, therefore, request that you will, on Sunday, the sixth of November, or as soon as practicable afterwards, explain, from each of the pulpits which have been generally occupied by yourself, the objects of this Society. I would wish you, also, to direct that all the lay-readers who have the charge of schools and congregations under this Society, within your district, shall, after prayers, on the same day, read the accompanying Sermon upon the same subject. The collections made by the lay-readers within your district, and after your own sermons in your Mission Church and the adjoining Chapelries, may be transmitted to myself in St. John's, that the sum collected throughout the island may be immediately remitted to the Treasurer of the Society, in London.

I am, Rev. and Dear Sir, very affectionately yours,
EDWARD WIX, *Archdeacon.*

St. Johns, Newfoundland, Oct. 14th, 1831.

To the Rev. Messrs. Chas. Blackman, Wm. Bullock, J. Burt, F. H. Carrington, B. A., John Chapman, N. A. Coster, George Dodsworth, Wm. Nisbett.

Barbados.—The appearance of the sky last evening was awfully threatening—it was terrific,—and the sudden change of the wind from S. E. to W. roused our apprehensions of another gale. The clouds, however, only poured forth a deluge of rain. Every time we have these heavy falls of water, we mourn for the situation of hundreds, perhaps thousands, who are still without wholesome shelter, and exposed to the danger of severe colds.—*The Barbadian.*

Friday, the 7th ult., by the appointment of Sir James Lyon, Governor of Barbados, was observed throughout the Island as a day of solemn humiliation and thanksgiving to ALMIGHTY GOD; for the mercies and blessings experienced by those of the inhabitants of the island, who survived the late awful catastrophe. The sermon at Bridge-town, by the Bishop, says the Barbadian, from the 1st chapter of the Prophet Nahum, 9th verse—"What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up a second time," was of a most impressive character, full of solemn, but very affectionate warning against our continuance in those sins which are likely to draw down again the vengeance of the Almighty. No discourse could be better adapted to convince us of our entire dependence upon the power of the great GOD who made us and all other creatures, and to impress on our minds an awful sense of his judgments, and at the same time to excite a pious trust in his great and unspeakable mercies.

SIR PATRICK ROSS, the Governor of Antigua, issued a proclamation, ordering the 16th of September "to be observed in all the churches and chapels of the Island, as a day of general thanksgiving and humiliation, both to return thanks to GOD for his gracious protection hitherto, and to implore the continuance of his mercy for the time to come."

On Monday last, the 12th inst., a negro named David, belonging to the place called Noorden, situate in the river Essequebo, on hearing the noise of a dog, went in the bush to ascertain the cause: Found a large tiger entangled by a Camoody snake, in such a manner as entirely prevented the tiger from making his escape. The above negro, who to my great surprise, having only one hand, killed them both. The tiger measures 7 feet in length; the snake is 29 feet 4 inches long. The skins of both animals have been handsomely preserved, and are now to be seen as a great curiosity, at the above place.—*Demarara Gaz. Sep.* 1831.

Anagram.—One of the happiest anagrams in any language, is that which has been made from Pilate's question to our Saviour—"*Quid est Veritas?*"—("What is Truth?") These three words make the following anagramatic sentence: *Est vir qui adest.* (The man whom you see before you.)—*Exeter News Letter.*

ACKNOWLEDGMENTS.

The Treasurer of the NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY, acknowledges the receipt of the following sums, viz:—

From the Auxiliary *Female Missionary Association of Brownville, Jefferson county*,	$12 00
From the *Members of Class No.* 17, of the *Sunday School of St. Ann's Church*, Brooklyn,	3 00
	$15 00

BENJAMIN M. BROWN, *Treasurer*,
No. 61 Water-street.
November 24th, 1831.

The Treasurer of the "New-York Protestant Episcopal City-Mission Society" acknowledges the receipt of the following sums.

From Mr. Lewis Thibou, to constitute himself a Life Member, ...	$15 00
From Mr. Archibald Gracie, annual subscription,	1 00
" Robert Gracie, "	3 00
" Archibald Gracie, Jr., "	1 00
" Charles J. Aldis, "	10 00
" Rev. Dr. Wainwright, to furnish Prayer Books for the "Mission Church,"	6 00
" Mr. W. H. Walton, for the same purpose,	5 00
Cash per Mr. N. B. Holmes, " "	9 00
From Mr. Richard Oakley, a donation,	5 00
Collection at the consecration of the "Mission Church," Nov., 19, including *Fifteen Dollars* from Mr. John Pintard, to constitute himself a Life Member, ...	165 13
Collections at the Mission Church, Sunday, November 20th, ...	39 05
	$259 18

An error of the press occurred in the acknowledgment in the last number. The line, as corrected, reads thus: From James M. Pendleton, M. D., to procure Prayer Books for the Mission Church, $5.

J. A. PERRY, *Treasurer*, 33 Wall-st.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *ten dollars* from a lady, and of *three dollars* from another lady, through the hands of the Rev. Dr. Milnor; also of *two hundred and eighteen dollars and fifty cents*, from Robert Gracie, Esq., collected in St. Thomas' Church, on account of the pledge given in Christ Church.—The Treasurer has likewise received a box from New Haven, contents and donors unknown.

JAMES SWORDS, Treasurer
Green Bay Mission Fund,
Nov. 24. 127 Broadway, N. Y.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 24th, from the following persons, viz:—

Samuel Colman—J. F. Shores—Salmon Hall—Stimpson & Clapp—Rt. Rev. Wm. Meade, D. D.—O. Steele—Chauncey Goodrich—Rev. E. Huntington—Latimer & Co.—Rev. J. Grigg—Rev. Samuel Johnson—Samuel Hawley $5—T. Robison.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 24th, to the following persons, viz:—

John M. Donnelly, Catskill, one parcel, care of Mills & Rowe, N. Y.—Stimpson & Clapp, Boston, one box and one parcel, per schooner Oscar—Salmon Hall, Newbern, N. C., one parcel, per schooner Rebecca—L. I Bisbee, Ogdensburgh, N. Y., one parcel, per tow-boat Atlantic—S. Colman, Portland, Maine, per schooner Oscar, for Boston—J. F. Shores, Portsmouth, N. H., one box, and parcel, per schooner Telegraph—Chauncey Goodrich, Burlington, Vermont, per Messrs. N. & I. White, N. Y., two parcels.

William M. Parsons, one parcel, Poughkeepsie, N. Y., left at Long's, Broad-way—Samuel Colman, one parcel, Portland, via. Boston, care of Stimpson & Clapp—Samuel L. Hyde, one parcel, Norwich, Conn. per packet—S. Babcock, one parcel, New Haven, Conn., per packet—Starr Hoyt, one parcel, Bridgport, left at Mr. Osborns, Peck Slip—Asa Curtis, one parcel, Stratford, Conn., left at 115 South-street—Cyrus Curtis, one parcel, Hudson, tow-boat—Rev. L. Carter, one parcel, New Rochelle, left at 44 Wall-st.—E. Platt, one parcel, Troy, tow-boat—J. M. Donnelly, one parcel, Catskill, left at 7 South-st.—Miss Parker, one parcel, New-Brunswick, left at 37 Broad-st.—G. C Grundy, one parcel, Baltimore, per Todd's line—Rev. W. D. Cairns, one parcel, Wilmington, per packet—W. C. Lord, one parcel, Wilmington, per packet—Rev. A. Gibbes, one parcel, Charleston, per packet—Venerable Archdeacon Wix, one parcel, St. Johns, left at 45 Water-st.

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DAILY DEVOTION.

Who goes to bed and does not pray,
Maketh two nights to every day.
GEORGE HERBERT.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest;
For they alone are bless'd
With balmy sleep,
Whom angels keep.
No! not though by care opprest,
Or thought of anxious sorrow,
Nor though in many coil perplex'd,
For coming morrow—
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly care and woes
To thee may e'er return?
Rouse up, my soul,
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern
Things pure and sightly;
Taught by the SPIRIT, learn
Never on prayerless bed
To lay thine unbless'd head.

Bethink thee, slumbering soul, of all that 's promised
To faith, in holy prayer?
Lives there within thy breast,
A worm that gives unrest?
Ask peace from heaven,—
Peace will be given;
Humble self-love and pride
Before the Crucified,
Who for thy sins has died;
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright,
That, in its flight,
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this, and more
Abundant? Dost thou lay up thy store,
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou wak'st and weepest?
O! when thy pangs are deepest,
Seek there the covenant ark of prayer,
For He that slumbereth not is *there;*
His ears are open to their cries;
O! then on prayerless bed
Lay not thy thoughtless head.

Hast thou no loved one, than thyself more dear,
Who claims a prayer from thee,—
Some who never bend the knee,
From infidelity?
Think, if by prayer they're brought—
Thy prayer—to be forgiven;
And making peace with heaven
Unto the Cross are led;
O! for their sakes on prayerless bed
Lay not thine unbless'd head.

Arouse thee, weary soul, nor yield to slumber,
Till, in communion blest,
With the elect thou rest,—
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to heaven—
Chosen, redeem'd, forgiven.
So lay thy happy head,
Prayer-crown'd, on blessed bed.

PRACTICAL.

GREAT 'plainness of speech' characterizes the following pious and truly *Christian* effusion. If it do not find acceptance with the man of refined literary taste, it will, we are sure, commend itself to the heart of every reader who has learned to discern and to appreciate, the graces of his Saviour's character.

"FATHER, FORGIVE THEM."

——— Go, proud infidel—search the ponderous tomes of Heathen learning; explore the works of Confucius; examine the precepts of Seneca, and the writings of Socrates; collect all the excellences of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Saviour, reviled and insulted, suffering the grossest indignities, crowned with thorns, and led away to die! No annihilating curse breaks from his tortured breast. Sweet and placid as the aspirings of a mother for her nursling, ascends the prayer of mercy on his enemies, "Father, forgive them." Oh, it was worthy of its origin, and stamps, with the bright seal of truth, that his mission was from heaven.

Acquaintances, have you quarrelled? Friends, have you differed? If he, who was pure and perfect, forgave his bitterest enemies, do you well to cherish your anger?

Brothers, to you the precept is imperative: you shall forgive—not seven times—but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes render you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life,—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate with care the kind and gentle affections of the heart. Plant not, but eradicate the thorns that grow in your partner's path. Above all, let no feeling of revenge ever find harbor in your breast. Let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David, in calming the billows of the soul.

Revenge is as incompatible with happiness, as it is hostile to religion. Let him whose heart is black with malice, and studious of revenge, walk through the fields while clad in verdure, and adorned with flowers;—to his eye there is no beauty,—the flowers to him exhale no fragrance. Dark as his soul, nature is robed in deepest sable. The smile of beauty lights not up his bosom with joy,—but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his heart and say—"Revenge, I cast thee from me—FATHER, forgive them, as I forgive my enemies,"—and nature assumes a new and delightful garniture.
—*Village Record.*

CONTENTMENT.

LET us not weakly torment ourselves with anxiety about our lives; for our heavenly Father knows what we require; and he takes care in our behalf. When we cheerfully and faithfully practise the duties of our calling, and shun no difficulty, no effort, no hardship, or toil, then does He protect us from overmuch care for our daily bread. GOD has kindly and wisely provided, that, with true and constant industry, the necessaries of life shall not be wanting to his creatures. We ought contentedly and humbly to receive from his hands the smaller gifts, and not demand that he should heap abundance upon us. He who distributes gifts with perfect discernment, knows how much is profitable for us; and, if he appoints to us only a scanty portion of the goods of this world, let us honor his wisdom and not repine. The greatest of all gain is to possess a devout and contented spirit: let us endeavor more and more to moderate our longings and our ambition, and often to consider that a cheerful and temperate heart *alone*, and *not* superfluity and riches, is the foundation of a happy life.—*Cottager's Visitor.*

DEVOTIONAL SCRIPTURE READING.

LET not any one day pass over your head without some portion of Scripture being brought distinctly to your view. The exercise will interfere with none of your earthly duties, but will help you in the performance of them all; will smoothe whatever there be of ruggedness in your way; will strengthen you in the hour of temptation, and comfort you in perplexity and trouble. Many an encouraging promise, and many an enlivening assurance will recur to your memory, and "a word in season, how good is it:" examples of suffering and patience, of striving and perseverance, of warfare and triumph, will kindle in your breast an emulous ardor, and you will say—by the help of the LORD, I will "go and do likewise." Thus will the Bible be a never-failing source of strength and consolation all the day long: as the waters which flowed from the flinty rock accompanied and refreshed the Israelites in their journey through the wilderness, so will your spiritual musings, suggested by the very hardships and troubles of life, be a perpetual stream of refreshment to your souls, even "in a dry and thirsty land, where no water is."

And, by this means, your souls will be prepared and trained for a happier communion with the Saviour in another world, where all the dealings of his providence, and all the wonders of his grace, will be more fully and gloriously seen. And if the heart of the Christian now burn within him, at the contemplation of heavenly truth, and redeeming love,—now in his frail tenement of clay,—how unspeakable will be his delight when these things are revealed to his pure spirit, in the realms of perfection and bliss. Then shall he know more of "the love of CHRIST, which passeth knowledge;" then will he see more of "the length, and breadth, and depth, and height," of the mystery of mercy; he will see GOD "face to face," and "know even as he is known."—SLADE'S *Plain Parochial Sermons.*

NOAH.

"Among the faithless, faithful only he."

PERSEVERING in his integrity, where all around him was infidelity and idolatry, intemperance and debauchery, riot, violence, and confusion; not saving himself by flight, but fighting the good fight, and conquering; not going out of the world, but living uncorrupt in it; a lily among thorns, diffusing its sweets in the wilderness; a light burning and shining in blackness of darkness. Therefore was he the favorite of heaven, and the delight of the Most High, who was pleased to constitute him the representative deliverer of the human race. *Noah*, (says the son of Sirach,) *was found perfect and righteous in the time of wrath; he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came.**

Let not then the Christian, whose lot it is to live in the midst of a crooked and adulterous generation, plead the impossibility of withstanding the force of custom and example; but like *Noah*, buckle on the Christian panoply, and watch, and pray, and so enter into the battle; and then, like him, he shall overcome, and triumph in the name of the LORD his GOD, in that day when the world of the ungodly shall sink into the devouring flames, and be no more heard of for ever and ever.—BISHOP HORNE *on the Life of Noah.*

* Ecclus. xliv. 17.

From the Christian Advocate and Journal.

"THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD."—*Psalm* xiv. 1.

THE words of the venerable Plutarch upon this subject, are very remarkable:—he says, "All men that have reason, believe that there is a GOD." The eloquent Cicero also remarks—"This is so self-evident, that he who denies it, can scarcely be said to be in his *right mind.*" It appears that the sentiment of the Jewish monarch, is in perfect unison with that of these Pagan sages: "The *fool* hath said in his heart, there is no GOD." It is the *fool* only that is capable of such a daring outrage against reason and common sense. It is the ignorant, the licentious, and the unprincipled, that make this impious assertion,—they only who have forgotten the hand that formed and sustains them, and who have departed from their duty and allegiance to their Maker, flatter themselves that unbelief may afford them an asylum from fear, guilt, and remorse! The wise and discerning, the enlightened and virtuous man, can never be such an enemy to himself, so insensible to his own happiness, or so regardless of the peace of the world, as to say, "There is no GOD." Even the emperor Marcus Antonius said, "I would not endure to live one day in the world, if I did not believe it to be under the government of Providence."

Again, "The fool hath said *in his heart.*"—With all his self-sufficiency, pride, and presumption, he has not dared to utter this atheistical sentiment with his tongue. He has not dared to whisper it to the passing breeze. He has scarcely an associate in unbelief to whom he has resolution enough to disclose his desperate infatuation, and to unfold the gloomy secret of his breast. He hath said *in his heart*, "there is no GOD."

He must be *indeed* a *fool*,—lost to every generous and exalting sentiment of the soul, who can be guilty of such a palpable absurdity, as deliberately to maintain that "there is no GOD." If this be true, to whose energy must we attribute the wonders of creation and providence? If there be no GOD, who laid the foundations of the world, and suspensed this mighty globe upon nothing? Who weighed the mountains in scales, and the hills in a balance? Who gave to the sea his decree, that the waters should not pass his commandment? Who stretched over our head the mighty and glorious canopy of the heavens, and unfurled them as a curtain? If there be no GOD, who fixed the sun in his sphere? Whose hand directs the courses of the planets? And whose wisdom regulates the mighty machine of the universe? Surely, these must be the stupendous effects of some great and intelligent First Cause, without whose influence, the universe had still remained a dismal blank, and chaos had never burst into harmony and beauty. That mind must be infatuated and unprincipled, which does not feel a conviction of this great truth, that "*Verily there is a* GOD *in the heavens*"—the Creator of all worlds, and the benevolent Parent of all beings!

The man who is able to divest his mind of the sublime and consolatory idea of the being of GOD, has unhappily relinquished that principle which gives stability to virtue: he has forfeited the favor of his Maker, and the esteem of his fellow-beings. You have no hold upon his mind,—no security for his honor,—no confidence in his veracity.

What will be his condition, despised by man, and deserted of GOD? What will be his condition when distress and trouble come upon him? when pain unnerves his spirit, and sickness debilitates his frame? when his constitution yields to the ravages of time, and he has no prospect before him but disease, and death's inexorable doom? when he is unable any longer to frequent the haunts of dissipation and amusement; when worldly pleasures lose their power to please; when fortune smiles no more, and distress and poverty stare him in the face under the various circumstances of private or public calamity, where will he find a shelter from the storm? Where will he take refuge from the whirlwind and the tempest? But, when the day of final retribution shall come; when the last trumpet shall sound; and when "the Lord JESUS shall be revealed from heaven," where, then, will he appear?

SCRIPTURAL.

PROPHECY FULFILLED IN IDUMEA.

THE name of Idumea, the kingdom of Edom, occurs frequently in the prophetical writings; but its history, till of late, has been involved in utter obscurity, and all traces of its existence as a kingdom, appeared to have perished. The student of prophecy has, no doubt, often wondered how so insignificant a portion of Arabia ever came to occupy so prominent a position in the inspired page. "The burden of Dumah,"* seemed an almost inexplicable fragment of the vision of the seer.

Modern discoveries have achieved a most satisfactory elucidation. A country lost to the recollections of history, and forgotten of the footstep of the traveller,† has been only recently recovered from the extraordinary oblivion into which its history appeared to have been sunk. Volney heard about it. Other travellers have mentioned various rumors respecting it. Seetzen and Burckhardt—and with great difficulty, a company of European travellers, who united with Mr. Bankes in the attempt—succeeded in penetrating, and very partially exploring it. Petra, the capital of Idumea, has been discovered spreading its vast ruins, and begirt by the rock-hewn sepulchres of successive generations of its inhabitants, attesting, even in its present condition, its former magnificence and strength. This city, and the surrounding country, were once the abodes of a numerous and mighty population. Buildings reared their heads to heaven, which seemed to bid fairer for eternity than many monuments of ancient greatness which have survived them. The splendid ruins of Palmyra itself, are said to be far inferior in many respects to those of Petra. Idumea appeared a kingdom that could never have been moved. But the word of prophecy went out against her,—"Thy terribleness hath deceived thee, and the pride of thine heart; O thou that dwellest in the clefts of the rock. Edom shall be a desolation—no man shall abide there—neither shall a son of man dwell in it."‡ The prediction has been most awfully accomplished. This once flourishing kingdom is now a wilderness, fruitful only in evidences of the fulfilment of prophecy,—a region of dreary waste, and a scene of utter and hopeless desolation. And if any traveller wish to know how or why this wonderful change has taken place, we can but refer him to the prophets. Though not the only witnesses to the former fame and grandeur of Idumea, they are the only historians of its doom.

In the fulfilment of these remarkable predictions respecting Idumea,—predictions, the complete verification of which, could never have been conjectured by human foresight, while Idumea existed in the grandeur and power which she once appears to have possessed, and the verification of which has been brought to light only by the most recent discoveries; there are circumstances peculiarly worthy of notice.

For example: it was foretold that none should pass through it for ever and ever—(Isa. chap. xxxiv. 10.) There is a striking prediction to this effect in the book of Ezekiel, (chap. xxxv. 7.)—"I will make Mount Seir *most desolate*, and cut off from it him that passeth out, and him that returneth," &c. The denunciation of so singular a judgment was the more remarkable, as this land seems to have been the greatest thoroughfare of commercial caravans between Syria and Arabia, India and Egypt. In fact, the commercial intercourse between Europe and Asia, much of which passed through it, seems to have been the chief source of its wealth and grandeur. How unlikely, that a country so conveniently situated for such a purpose, should ever become so "desolate and *bare*," as is foretold in these, and in corresponding prophecies! Yet a more frightful, dreary, and inhospitable wilderness, is now nowhere to be found. The wilds of Africa, notwithstanding their extent and danger, are traversed from year to year by the footsteps of men. But amidst the rovings of the Arab, the journeys of the merchant, and the researches of the traveller, Edom has, to the present day, as firmly and effectually refused to admit any entrance into its solitary wastes, as in the days of its power it forbade Israel, its brother, to pass through its borders. We have already mentioned that several travellers who have named it, spoke of it only by report. Till the journey of Mr. Bankes and his companions, but two Europeans, Seetzen and Burckhardt, had ever been successful in the attempt to penetrate it; and neither of them were permitted to return. The former died soon afterward; and though the latter survived his exploit somewhat longer, he appears never to have recovered from the fatiguing effects of his journey.

The account given of the expedition of Mr. Bankes' party to this desert land, is singularly illustrative of the prophecy in this very particular. A traveller who had been venturous enough, at the hazard of life, to gratify his curiosity, by entering the grand mosque at Jerusalem, attended only by his guide, and where his detection would have been certain death to both of them, was not likely to be deterred by ordinary difficulties from the execution of his design of exploring Idumea. Indeed, the accomplishment of this design appears to have been an object which he was anxious to attain, whatever might have been the sacrifice. And he seems to have been accompanied by companions as hardy and resolute as himself. They had need to be so, for the undertaking was perilous to a degree far beyond the ordinary danger that must be required in the prosecution of adventurous discovery. In vain had Mr. Bankes solicited at Constantinople for the insertion of Kerek and Wady Mousa, places on the borders of Idumea, in his firman; such names, it was replied, were unknown within the dominions of the Grand Seignior. In vain he entreated the aid of the Pasha of Damascus; to whom, in order to get rid of importunity, he was referred by the Porte. From the Pasha of Damascus, he was sent to the Governor of Jerusalem, who, after endeavoring to dissuade him from his project, sent him to the Governor of Jaffa, where, so far was he from obtaining the assistance hoped for, that actual obstacles were thrown into his way. After fruitless application to one Sheikh and another; and as fruitless attempts to procure guides, who, for any sum of money, would dare to encounter the dangers of the pilgrimage, the party at length succeeded in interesting on their behalf, a bold and powerful chieftain, who resolved, at all hazards, to conduct them to Petra. On learning this determination, which seems to have been formed in a spirit of unaccountable chivalry, the Sheikh of Wady Mousa, a neighboring encampment of Arabs, expressed as strong a resolution to prevent the design. Oaths were taken to these opposite purports by the rival Sheikhs. After several ineffectual attempts at parley, the chieftain who befriended them, determined to execute his promise in the very teeth of the opposing tribe. They moved forward under his banners, drank of the waters of the well at Wady Mousa, took a hasty and rapid glance at the extensive ruins of Petra; and then, by the advice of Abou Raschid, their protector, immediately set out on their return,—their enemies the while occupying the surrounding heights, and boiling with an indignation, which their dread of a more powerful chieftain was scarcely sufficient to restrain. They were not permitted to pass through, or to explore the country. From the borders of Edom they gazed upon a landscape which presented as extensive and sublime a scene of desolation as ever had been presented to the eye of travellers. They saw stretched out upon Idumea, "the line of confusion and the stones of emptiness,"—they beheld "Esau made bare." The ruins which they were permitted to explore, and which were those of massy edifices hewn out of the solid rock, and decorated with every order of architecture, abundantly proved that he had once literally dwelt "in the clefts of the rock, and held the height of the hill;" while the vast suburbs of sepulchres that stretched around in every direction, as plainly witnessed the fulfilment of the threatening—"I will fill his mountains with his slain; in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword." Even the partial and hasty glance, which is all that travellers ever succeeded in obtaining, has given abundant evidence that the birds and beasts, named by the prophets as the future tenants of the desolate palaces of Edom, are at present in full and undisturbed possession of their promised abode; while the savage and faithless character of the Arab tribes that roam around it, and guard every avenue by which it might be approached, as clearly attests that "it has become the border of wickedness; that wisdom is no more in Teman; that the wise men of Edom are destroyed; and that understanding is perished from the prudent out of the mount of Esau."

Oh! what a scene would this be for the student of prophecy to traverse with the Bible in his hand—comparing as he passed from ruin to ruin, and from waste to waste, the very letter of the Word of GOD, with the minute and multiplying evidences of its fulfilment! If the classic has ever kindled with enthusiasm, as he has roved through Italy and Greece, over scenes that appear consecrated in his recollections by their association with the studies of his early youth or if the antiquarian, with a similar enthusiasm, can explore with untiring footstep the sands of Egypt, and even dig them away with his hands, when more suitable implements are not procurable, in order to unearth a buried temple; and then stand, when his task is completed, gazing with rapturous delight at the result of his toil;—it would surely be excusable, if the world will ever excuse the enthusiasm of religion, for the Biblical student to make a pilgrimage to Idumea, and live as a hermit in its wilderness, for the sake of daily witnessing the evidences which it must continually exhibit of the truth of that Bible which he loves. But we need not recommend the pilgrimage. Our readers may sit at home, and quietly examine the testimony of several witnesses upon the subject. The most squeamish infidel need not be alarmed, or affect to be alarmed by any dread of the collision of priestcraft in the matter; there is no clergyman behind the scenes to prompt; no priest-ridden devotee to be thus prompted. Among the company, two or three European travellers, with a Volney in the van, and a Sheikh Ibraham* bringing up the rear; an Englishman of scientific attainment and high connexion; two gallant officers of the British navy; and an Italian renegade, who, as guide to Mr. Bankes, made one of the party—form the motley group of witnesses in this cause,—not one of whom can be suspected of perjuring himself, through any undue partiality. Some of them knew little of the Scriptures, and others of them perhaps cared as little about them; though we hope an exception or two might, peradventure, have been found among the entire number; and yet the account given by each of them of the state of Idumea, and by several, of the visit to Petra, in particular, tends in every syllable of it, to establish triumphantly the inspiration of the Bible. And it is likely that for years to come, if not even to the end of time, the wilderness of Idumea, like the Sea of Sodom, will remain a monument to the world of the wrath of GOD, of the certainty of his threatenings, and the infallibility of his word.—(*Dublin*) *Christian Examiner.*

* Isa. xxi. 11, 12. † Isa. xxxiv. 10. ‡ Jer. xlix. 16, 17

* The assumed name of Burckhardt; who could have no great regard to religion, when he thought it better to travel as a Mussulman than a Christian.

BIBLICAL CRITICISM.

THE GOSPEL OF ST. MATTHEW.

THE Gospel of St. Matthew is more a didatic than an historical writing: as a history, it is essentially incomplete. After giving our LORD'S genealogy, and noticing the circumstances of his birth, and the events which led to his being brought up at Nazareth, though born in Judea, this evangelist passes over all the intervening period, and commences his narrative with our LORD'S public ministry, of which he was an eye and ear witness, and to which he almost entirely confines his narrative. So little does he concern himself with historical facts, that he does not even mention our LORD'S ascension; and in relating occurrences, he is more brief and concise than even St. Mark, who has been absurdly represented as having abridged a narrative less copious than his own. On the other hand, the sayings and discourses of our LORD are given by St. Matthew more at large than by either of the other two evangelists under consideration. Immediately after relating the Saviour's induction to his ministry, and the probationary temptation, the former proceeds to give, in what is usually called the Sermon on the Mount, a specimen of His teaching and doctrine, who spake as never man spake. The others, on the contrary, commence their account of our LORD'S ministry, by relating the miracles he wrought. Upon these, St. Matthew lays apparently less stress, while he on the other hand, continually adduces another species of evidence, that derived from prophecy, in a manner that may at first view, seem far from direct or conclusive. The key to these peculiarities is, that the object of this evangelist, whose Gospel may be regarded as, in a sense, an apology for Christianity, is to establish the Messiahship of our LORD, and to combat the objections of the Jews. The miracles He wrought, were notorious, and admitted by his enemies; but we see in the narrative itself, how the Jews disposed of this species of proof, which, though it left the unbeliever without excuse, was far from compelling belief. "He casteth out devils by the prince of devils." On the other hand, the genealogy of our LORD, as establishing his being the heir of David, his being born of a Virgin, his character as a teacher, and the entire correspondence of his conduct, circumstances, and sufferings to the predictions of the Jewish Scriptures, are points on which this evangelist insists on all occasions, because it was necessary for his immediate purpose. In some instances, the *formula*, 'that it might be fulfilled,' cannot be connected with any distinct prediction, but is apparently intended to refer to the Old Testament *precedents*, as a valid answer to objections founded on what might be regarded as ominous and unparalleled circumstances in our LORD'S history,—such as his being driven, an infant exile, into Egypt, the massacre of Bethlehem, and his becoming an inhabitant of a frontier town of Galilee, notorious alike for impure dialect and rudeness of manners. The first of these circumstances is sufficiently met by the citation of the language of the Prophet Hosea, both as pointing to the striking coincidence between the history of the Jewish nation, and the early life of our LORD, and as intimating that it was no new thing for those whom GOD regarded as his children, to be "called out of Egypt." The second circumstance is in like manner, shown to have in Jewish history a parallel;—as if the evangelist had said—'It was not the first time that the bereaved mothers of Bethlehem had wept for their little ones.' And the third circumstance, the greatest stumbling-block of all, is shown to have been in entire accordance with the general tenor of the predictions which foretold that CHRIST should be despised and rejected, to which his being mistaken for a Galilean or Nazarene by birth, so much contributed that it furnished the very emphasis of opprobrium.
Electic Review.

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